

# THE QUAKING PROPHEETS

Two wayes proved  
FALSE PROPHEETS,

U P O N

*Their own Grounds laid down in an aieri whimsical Answer to three Queries :*

FIRST,

They are proved false, in that they have not  
that Spirit that they themselves say is the  
Spirit of a true Prophet.

SECONDLY,

They are proved false, in that they have not  
onely discovered to have in them the ground  
of all those abominations the which they say are  
Notes, Characters, and Signes, of false Prophets;  
but that in visible appearance some of those  
Fruits already sprung upon them.

VVith a Discovery of their jugling the People out  
of their Understanding, whereby they are not onely made unca-  
pable to try the Truth of what they declare to them, but  
fitted to do whatsoever they command them.

Also, how Christ lighteneth every man that cometh  
into the world, (*a sentence continually in their mouths*) and how,  
and from whence mens actions arise, in so plain a method,  
that every one may apprehend and feel them daily work-  
ing in them. With a brief Answer to three Queries,  
sent by the Quakers to the Author.

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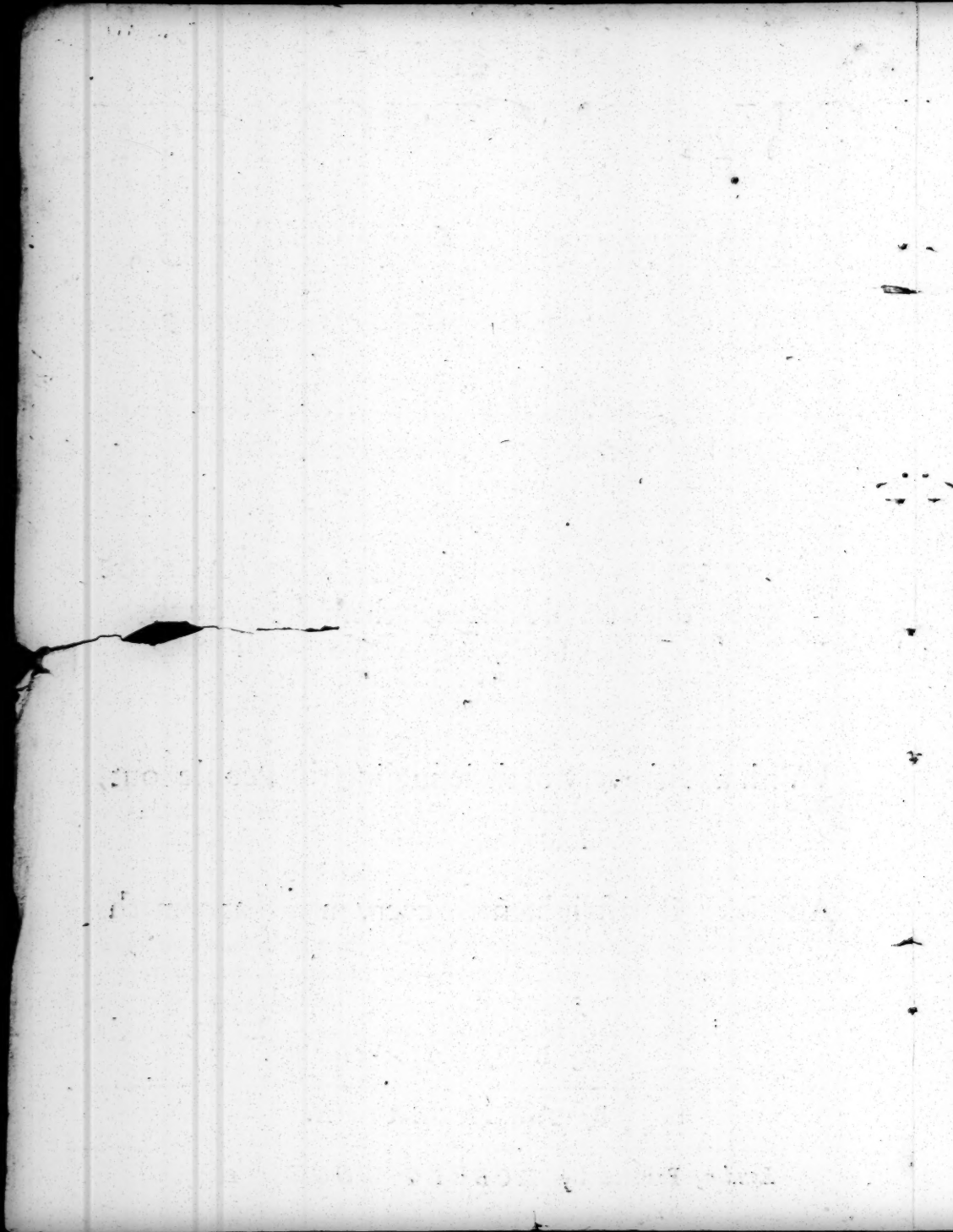
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By T. WINTERTON.

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# To the READER.

Courteous Reader,

**I** Have presented to thy view this small Treatise, wherein I have proved the Quaking Prophets false, upon their own grounds, and leave it to thy impartial judgment. And forasmuch as thou mayest think it thy presumption for so weak and unable a person, to ingage against such a Set, when so many able learned men, the sons of the Church, have lost I confess, the Objection is of weight enough to have kept me silent, had I not known the grounds on which these Kabbies opposed them on were as unsound as the Quakers were; so as they but clasp their errors together: And a new Opinion that doth but equally defend it self alwayes gets ground; and upon this score, I am confident, they have gained a multitude. Howsoever, I have put forth my firstborn \* in whomly dress; but if this were all, I should be glad: I fear there may be many faults the which I see not; I have cause enough to be jealous, in that I have seldome read a piece that hath bin wholly empty of mistakes; and though this is no excuse for me, yet it casteth a shadow of incouragement to crave so much favour of thee, as to except the Will for the Deed, it being the first fault, to the which the greatest Tyrant in the world will contribute mercy; especially where the mind is upright. Howsoever, I thought my self the fitter for this work, in regard I have formerly trod these wayes of imagination bare, till I was as bare my self in a worldly eye: so great was my desires, and yet no greater then my intention good; for heaven it self was not more choice to me, then the true worship of the pure God, the which I imagined I had attained to; and in that back of imagination I transported all my hopes for many years, and through many dangers, till at length I began to question my security in her: whereupon making a through search, I found her fit for nought but to set me ashore, where I left her, and returned with my adventure, the which amounted to no less then a sad remembrance that I was deceived. Howsoever, my Love and desires are still as strong, and my spirit as free, to serve the Lord, whensoever he shall be pleased to set my feet upon a sure ground: till then I wait, and till then I think it better to sit still, then rise and fall; for I am resolved that imagination shall no more deceive me: Howsoever, I would be loath to change my condition with those that assume an infallible spirit, or something in them above Nature, the which they cannot demonstrate to a natural capacity; because if they were disabled, and nothing left them but what they had of this, it might prove a tedious work to find in the world a lesser thing then they.

T. W.



## To the QVAKERS.

**I** Having heard some certain passages in your Exercise in White-crofs street, the which I desire to have had cleared; but understanding you were too wise to dispute, I have rested satisfied; till of late there came to my hand certain Queries sent by you to the Anabaptists; and conceiving you so righteous, that you will give no more then you will take, I have sent you three Queries.

1 If there be false Prophets in the world, as you say, whether there be not certain notes, characters, and signs, to know a true Prophet from a false; and what that is; and whether for any to affirm and declare, that he is immediatly sent from the Lord, and that he speaks by the spirit from the mouth of the Lord, and what he speaks is infallibly true; and yet can give no other testimony, but his own word, and his Associates; whether this be not rather a character of a false Prophet then a true; but if a true, then whether every one may not be a true Prophet that will?

2 Whether there be any light in man, but what is seated in the understanding; and whether the understanding receiveth not its light from the information of the sense; and whether any information, but what is from thence, is not meerly imaginary?

3 Whether it be necessary to believe any that shall say, they have something in them above Nature, or supernatural, unless they can demonstrate something in them that cannot be found in a naturall person; and whether there be any greater note of one truly spiritual, or having something in them above Nature, then so to love Christ and the Gospel, as freely to lay down his life for the truth of it; And whether many Jesuits of late at Tyburn, have not done this; and whether there be not an opposition between you and the Church of Rome?

T. W.

As





*An Answer to three Queries coming out of a dark mind, from a blind under-  
standing; propounded by Thomas Winterton to us called Quakers.*

1. *Query.* **I**N this Query thou askest, whether there be a certain note, character, or sign, to know the true Prophets from the false, and what that is, and whether for any to affirm and declare, that he is sent immediate from the Lord, and that he speaks by the spirit from the mouth of the Lord, and what he thus speaks is infallibly true, and yet can give no other testimony but his own words and his associates, whether this be not rather the character of a false Prophet than a true; but if a true, then whether every one that will may not be a true Prophet?

*Ans.* Yea, there is a note, a character, and a sign, by which the true Prophet from the false may be known, and they are read by the spirit of the Lord, which comprehendeth the ground from whence each doth spring; which spirit was, and is in the true Prophet, who is Christ Jesus: And as is written, and if any man have not this spirit he is none of his, but an enemy to him, and knows not the false Prophet from the true; nor cannot read the note, character, and sign; having no salt, is without savour, for they are known by their fruits to him that hath the spirit: men cannot gather grapes of thorns, nor figs of thistles; if thou can read this parable, thou mayst know the difference, for this is the sign which Christ gave of them. Who were they that cryed, *Loe here, and loe there*; and was, and is known to him who is the true Prophet, who abideth within, and saith, *Go not forth*? if thou be in this Doctrine, thou can understand, and this is the note, sign, and character which the Prophets and Apostles gave of them: They looked every one for his gain from his quarter, and preached for hire, and went in *Cains* way to envy, and in *Baalams* way after the guile; and through covetousness made merchandize of people, and their Ministry was such that alwayes people were learning, but were not able to come to the knowledge of the truth by them, but were led away with divers lusts: And such were not sent (nor now are not) immediate from the Lord, nor

speaks not by the spirit from the mouth of the Lord, and what he speaks is fallible, and a lie; and whatsoever he affirms and declares is for condemnation; for his Testimony is from man, and his Call from man, and he speaks his own words, and the world heareth him, and receiveth such; and such are exalted in it, called of men master, and hath the chief seat in the Assembly, and are proud, covetous, heady, and high-minded; and such are in the enmity against the true Prophet, which is Christ, who receiveth not his Testimony from man, but from God; and such who are in him now, as ever was, is hated and mocked of the world (who are children of darkness) though they speak from the mouth of the Lord infallibly, yet they cannot give testimony to the world, nor to thy adulterous Generation to be believed of them, that he is sent of God: And this is the sign of the true Prophet, not to receive testimony from man, nor to speak his own words in his own time; and this Prophet is born and brought forth contrary to the Will of man; nor speaks not his own words, but the Word of God, who are in his own will, speaking his own words, is a false Prophet, and runs in his own will, and is not sent of God; and none that will, in his own Will, can be a true Prophet, but they; and thou in that Will stands in the enmity against God; and here thy Character is read.

2. In this Query thou askes, whether there be any light in man, but what is sealed in his understanding, and whether the understanding receiveth not its light from the information of the senses, and whether any information to the understanding, but what is from the senses, is not meer imaginary?

*An.* The light of Christ, which lighteneth every man that comes into the world, which shines in darkness, thou cannot comprehend; but by it are comprehended and judged, thy sensual state, the light which shines in darkness, which is seated in the conscience, is received from God; and its ground is God, and not the senses, but it reproveth the motion of the senses, which ariseth in the disobedience, and judgeth the information of the sensual nature, which informeth into disobedience unto God, and conformeth but unto the Saints words and practises in the sensual understanding, contrary to the true light; and this is from imaginary light, and is for condemnation, which the true light which thou cannot comprehend, but stumbles at.

**Qu. 3.** In this Query thou askes, whether it be necessary to believe any that shall say, they have in them something above nature, till they can demonstrate something in them, which is not to be found in natural persons; and whether the note of one truly spiritual, is not so to love Christ and the Gospel, as freely to lay down his life for the truth thereof; and whether many Jesuits of late have not done this; and whether there be not an absolute opposition between the Church of Rome, and you?

**An.** It is onely necessary for thee to know thy self, and to believe in the light which lets thee see thy evil deeds, and thy corrupt heart; the light which hath lighted every man that comes into the world is eternal and spiritual, and which condemneth the natural man in his works and knowledge, and is not of the natural man, though in him, for light shines in darkness: To thy dark mind, this may be, and is demonstrated in word, though not believed by thee; for thou that stumbles at the light art an unbeliever, in the natural ground, among the natural persons, who cannot discern the things of God, though declared and demonstrated unto you; and this is thy note and character, a stumbler at the corner stone, who is him which is the light of men; and so no friend to him, nor to his Gospel, but an enemy to both, to the light I do speak in thee, which shall one day answer me, who art in thy fleshly mind and lust, and queries with thy busie mind, and in thy natural knowledge, in which thou also corrupts thy self: To the latter part of thy Query, I do answer, the Jesuits have never of late, nor of former dayes, laid down their lives for the truth of the Gospel, but out of a fiery zeal without knowledge, in the darkness, and not in the light; between which, and life, is an absolute opposition, as between thee and us, who art both in one ground and nature; their Church of Rome, and the Church of England (so called) which is not the Church of Christ, we do stand in opposition against by the true light, which clearly manifests unto us, that the one is worshipping an Image, and the other an Imagination, and are both in the cursed ground, enemies to the Worship of God, which is a spirit, and among them thy name stands, in opposition to the true light which removeth their ground, and art a stumbler at it, following thy own will, and the desires of thy own mind: Therefore (friend) repent, and search thy own heart, and try whose servant thou art by the light which will  
show

shew thee, and bear witness for the righteous God, and against all thy ungodly wayes and words : This light is in thee, and comes from Christ, thy way to salvation, if thou love it ; but thy condemnation for ever, hating it. This will resolve all thy doubts, and will let thee see from whence thy Queries did proceed. Thus I have answered them, and do expect an Answer from thee, of these following :

1 What is the ground in which the Church of *Rome* stands, and whether it be removed in thee ; and if, how was it removed ? and whether the Vial be powred upon the seat of the beast, yea, or nay, and what is his seat, and his mark, and the number of his name ?

2 What is the mouth of the false Prophet, and where speaks he, and whether thou do'st witness his mouth stopped in thee, and whether thou canst be deceived, yea or nay ?

3 What is the end wherefore Christ was manifest into the world, and whether thou hast received the end of his coming ; or when, where, or how, thou expects to receive it ; and where, and what is the ground of thy knowledge of him : Answer these in plain words, or lay thy hand upon thy mouth, and utter not words before the Lords ; but confess thy ignorance, and own thy Condemnation.

EDWARD BURROUGH.

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*The Authors Reply, to the Quakers Answer to his three Queries.*

**I** Have out of my dark mind, and blind understanding, ( as you please to say ) took a through view of your pretended Answer to my three Queries, the which consist of 12 particulars ; and thou hast made a direct Answer unto two of them, and they are the two last of the last Query. To the first part of the first Query, you leave out the word *certainly*, the which is the life of the Query ; and answer, that there is a note, character, and sign, to know a true Prophet from a false. And in the second particular of the first Query, I query what that note, character, and sign is ; and to this you answer nothing at all, but run into a meer airy whimsical story, that may serve to prove as well the greatest abomination in the World.

And



And though I will not trace you in your airy whimsie, yet I will observe what hath passed from thee that hath relation to the Query; and that is two things: The first is, *It is a true Prophet cannot give testimony to any that his Calling is of God, but those that have the same spirit.* The second is, *That a true Prophet cannot make a visible demonstration to the world that his Calling is of God.* Now as these two conclusions are truly drawn from your airy whimsical story, so I shall endeavour to reply to them. And for the first, It is an ancient shift, and hath long since by the Antinomians been put upon me, they boasting like the Quakers of their great light, inward teaching, and incomes of the spirit; and I desiring a demonstration of these things, they like the Quakers told me I had not that spirit, and therefore I was not capable: So of late your Predecessor *John Roberts*, of whom his Disciples cried, *Cursed was he that worshipped any other God: then John Roberts the Father of our Lord Jesus Christ.* And in new prison, in a conference with them, I called upon them to make those things good they uttered. They told me, I had not the same spirit, therefore I could not believe: And now as they laid their Foundations in airy Whimsies, so they are blasted and vanished before you, yet they out-strip you in their devotion, abstaining from all things but bread and water, by which they drew (to my knowledge) many to ruine, as you are like to do. And now as this is a subtle shift to break the force of an Argument, so it will serve for any Whimsie: as if a Jesuit should affirm that the Pope was above God. This whimsical story will serve to tell those that shall inquire into the truth thereof, that they have not the same spirit, and therefore it cannot be demonstrated to them. And it is as usual for the great Sultane to prove his great Prophet Mahomet to be true. Yea, if a Quaking Prophet should affirm, that the Spirit of Christ hath carryed him through the Moon, & that he there saw Christ sitting at the right hand of God his Father, and that he see many glorious mansions prepared for them that obey the Commandements of Christ, and that was to worship the Moon. I say, if he should thus affirm, his airy whimsical story will serve him for as much use to prove that true, as it will prove he is a true Prophet, and that he speaks infallibly from the mouth of the Lord; and if he would but out-face this, as he doth the other, without all question he would have as many unstaied minds to follow him in the belief of this, as in the other. And now for the trial of you in the second particular, I must rouz you out of this lurking hole, and chace you in the plain field of the Scriptures, the which you say you own, and bear witness to; and there try, whether you are not covered with sheeps cloathing, or no. And in order thereunto, I shall observe,

that you affirm that the spirit that was, and is in Christ, is the same that is in the true Prophets, (I suppose you mean the Quaking Prophets) I cannot but acknowledge, that we are for this beholding to you, in that you have given us a Rule to try whether you are a true Prophet, or a false; and that is by comparing your spirit with Christ and his Apostles spirit.

Now Christ saith of himself, *That he came to convince the world of sin, righteousness, and judgment*; the manner by which he did it, was by giving a demonstration suitable to his Doctrine, that as his Doctrine was such as never man taught, so his Works were such as never man did. Here you see the nature of Christs spirit that brings the world to the knowledge of him by visible demonstration, yea to their very outward senses; for he saith, *the works that I do bear witness of me*: And thou sayst, that the Quaking Prophets spirit can give no testimony (that is) demonstration to the World; therefore the Quaking Prophets spirit and Christs are not of one kind. Again, when Christ commanded his Disciples to go preach to the world, he bid them to stay at Jerusalem, till they had received that spirit that should demonstrate them to the world from false Prophets that he had said would come. Now upon your account they need not have staid, for they had tongue testimony barely to tel the people, that they were sent from Christ; but you see that the spirit of Christ acts in pure reason, when it sends forth a strange doctrine, it sends forth as strange a demonstration; for as the people were to be preached to the world, who had by nature come to know the invisible God, by things visible; so he gave them that spirit that should demonstrate to their understanding, that they were sent from that invisible Power. Therefore by thy own assertion, and by thy own affirmation, we have found by thy spirit, by comparing it with Christs spirit, and his Apostles spirit, to be a juggling false deceiving spirit: and therefore I shall apply thine own words, to thine own self, as of right they belong. that thou art not immediately sent from the Lord, nor speakest by the spirit from the mouth of the Lord, but what thou speakest is false and a lye; and whatsoever thou affirmest and declarest, is for condemnation, for thy testimony is from man, and not from God.

The 2d. Query thou writest down as though thou intendedst to give answer to it, but by that time thou hadst done, thou either forgot what to answer, or else thou supposed that the bare writing of it down was sufficient. For I query, Whether there be any light in man, but what is seated in the Understanding? If I had queried, Whether there be any light in man, but what is seated in the heel? the Answer that thou gives is as satisfactory to the one, as to the other. But instead of answering, thou tellest me, that Christ  
lightened

lighteneth every man that cometh into the world; about which, thou and I differ not : but where this light is seated, whether in the understanding, or no; & this thou mightest have seen, if thou hadst not been a blind, as well as a false Prophet. To the two first parts of the last Query, thou dost list as to all the rest; and that is like to a man that should engage to meet his enemy in the field, should keep his appointed hour, and when his enemy cometh, repeat the quarrel, and then run away: so thou ingageth to answer my queries, the which thou repeatest, and then runnest away from giving an Answer. For the query is, Whether its necessary to believe any that shall say, they have in them something above Nature, or supernatural, unless they can make it appear that they have in them something that cannot be found in a natural man. Thy answer is, that it is necessary for me to know my self; and then like one far more fit to rail, then to answer, accuseth me with evil deeds, & a corrupt heart, one whom thou never saw, or so much as heard the least jealousy of the least guilt of the least crime against me: so although thy boastings are as great as any false Prophets, yet thou hast as few brains as the least of them: howsoever thou hast blundered up an Answer to the two last parts of this last Query; and that is, that the Jesuits have neither former nor latter laid down their lives for the truth of the Gospel; & yet thou sayest, they did it out of a fiery zeal, the which is a contradiction to your denial, for zeal argueth they did believe it true; for there is no zeal but what is grounded upon a confidence. And though I have proved you Quaking Prophets false, yet if you should (the which I am confident you never will) lay down your lives for your Opinion, I could not but believe that you did conceive that true you died for: and if I should say the contrary, and yet say you did it out of fiery zeal, I contradict my self as you do. Lastly, thou sayst thou art opposite to the Church of Rome, yet thou art one and the same in foundation, the which is no more then meer imagination, and in many, grand errors, as assuming an infallible spirit, and damning all that will not believe you, as they likewise do.

Thus having proved thee a false Prophet, in that thou hast not the mark, character, and sign of a true, I yet have a few more things against thee, and that is to prove thou hast the Root and Ground in thee, of all those abominations the which thou sayst are marks, characters, and signs of a false Prophet; and that is proved thus: Thou sends me 3 Queries to answer, and thou chargest me to answer them in plain words, and thou feignest an Answer to me in airy Whimsies, without either direct answer, or plain words: thus thou asking more then thou wilt give, thou givest a perfect sign of self-love in thee, the which is the ground of all abominations; Its

the ground of running in the ways of *Cain* after envie, and the way of *Balaam* after guifts : its the ground of making merchandize of the people and ministry : its the ground of all covetousness, pride, and ambition ; yea, its the very Corner Stone of all the abominations in the World.

Now these false Prophets, of whom thou sayst these are the marks, characters, and signs of, they came not with these marks, characters, and signs, in their fore-heads ; but they privily hide them under their sheeps cloathing, from the understanding of the people : yea, they came in with two horns like a Lamb, till they had got in o the affections of the people, and into a way of settlement, they then spake like a Dragon. Again, as thou haste the foresaid Ground and Root in thee, so there are many Branches appear :

The first is, that thou blamest me for inquiring, and faith, its out of my busie mind : yet thou lends me as many, as I lent thee, and four times as many to the Anabaptists : Thus thou blaming me for sending 3 Queries, art much more to be blamed for sending 15. The second is, a branch of falsehood ; for in the beginning of thy pretended Answer thou sayst thus : (*An Answer to three Queries*) and at the end thereof thou sayst, (*thus I have answered them*) yet thou hast answered but two parts of twelve. The third is, a branch of pure folly ; for you say that I have a dark and blind understanding, and all along in thy airy Whimsie conclude me in darkness, yet thou sendest three Queries to me for information, or else thou dissemblest ; and that's a perfect mark, character, and sign, thou art not a true Prophet. The fourth branch, that doth spring out of this bitter Root, is that which thou sayst is a mark, character, and sign of a false Prophet ; and that is to be alwayes teaching the people, and never bring them to the knowledge of the truth : so thou with thy antick carriages, and whimsical teaching, juggles the untaid people out of their own understanding, that so they may see by thy eyes, and hear by thy ears, and understand by thy understanding : so that their eyes are made useles, their ears useles, and their understanding useles, even like the Papists, the poor untaid people rely upon thy pretended infallibilities, as the Papists do, on the Church of Rome. And whereas thou tellest them, that Christ lightneth every man that cometh into the world, and of the light within them ; but thou either canst not, or wilt not shew the people what they are to understand by it. Wherefore, to undeceive the people thou and the rest of thy fellow deceivers have beguiled, and to keep others from being deceived by you, I shall endeavor to shew what this Light is, or what of necessity it must be ; and that I may do it in plainness to their understanding, I shall change my Method into a Dialogue.

Quest,



**Quest.** Whether Christ lighteneth every man that cometh into the world inwardly or outwardly? *Ans.* Both inward, and outward; that is, the eyes of the body, and the eyes of the understanding. **Qu.** How can that be made appear? *A.* The same ground that proves he lightened man in any part, the same proves he lightened man in every part where light appears: for as he was God, he did the one; so he did the other, so the World was made by him; and without him was made nothing; and again, speaking as he was man, he saith, (*Of my self I can do nothing.*) **Q.** What is that Light the which Christ lighteneth man with? *A.* None can really tell, what it is in its real Essence and Being. **Qu.** Can it not be defined? *A.* No otherwise, but as Faith, and Love, and other Graces are, that is, by their Effects. **Qu.** What are the Effects of Light? *A.* It discovers unto man visible formes. **Qu.** Can the eyes or light of the understanding discover visible Formes? *A.* The Light and eyes that is said to be in the understanding, is no more properly light, then properly eyes, but is figuratively called Light, because it hath as it were the properties of Light that is to discover; for as the bodily eyes discovers visible formes, so the understanding discovereth the different Nature of those Formes. **Qu.** Is there no inward light, but what is seated in the understanding? *A.* No, in the good sense that is without relation to carnal inclination, there is no knowing, no believing, no affecting, no liking, nor there is no disliking, nor disaffecting, but it ariseth & proceeds from the determination of the understanding. **Qu.** Doth every man bring into the World this light that Christ lighteneth every man with in full perfection? *A.* For the outward eyes of the body, they are perfect at their coming in or never perfect; but for the light of the understanding, they bring in that as they bring in their full strength; that is, a capacity to grow to it. **Q.** In what order or method doth the actions of the body arise from? *A.* There are inherent in man five distinct faculties, the which are the ground of all his acting. **Qu.** Which are they? *A.* The first are the Sences: the second, are the understanding; the third, the Will, or affection; the fourth, Imagination; the fifth, Carnality or Lust. **Q.** What is the place and office of these several faculties? *A.* The office of the Sences is to inform the Understanding of what they hear, see, smell, feel, and taste. The offices of the Understanding, is to judge and determine those things by the Sences presented. The offices of the Will or Affection, is to put the body upon action, according to the determination of the understanding, the which if it determinateth good, it moveth the body towards it; if ill, it moveth the body from it. The offices of the Imagination is to bring information to the Understanding, beyond the reach of

the Sences. The offices of Carnality, or Lust, is through a vicious inclination to overpower the Will, upon some pretended good, to move and cause the body to act quite contrary to its light and understanding. *Qu.* Are all the five Faculties of one and the same nature? *A.* No, they differ as much as Light and Darkness. *Qu.* Which are they that differ? *A.* The three first differ from the two last, and the two last differ one from another. *Q.* What is the nature of the three first? *A.* They are of that nature, that whilst man acteth under these distinct from the two latter, his actions are pure, as unto man, without the least commixture of injustice or deceit, or provocation thereunto, neither can he; For first, the Sences they deliver up to the Understanding what they partake of without the least self end; and the Understanding judgeth as purely, according to that light it hath; and the Will as sincerely puts the body upon action.

*Q.* What is the nature of Imagination? *A.* Its nature is to give information to the Understanding of things oftner false then true. *Q.* What is the nature of Carnality, or Lust? *A.* It is of a most mischievous nature unto the sons of men, it corrupteth their actions, it destroyeth society, yea, it destroyeth or depriveth man of all comfortable being. *Q.* Are not Reason and Conscience faculties also? *A.* Yes, they may be said to be faculties, because they may be said to act, though more remote then the rest; for Reason is nothing but a Conclusion drawn from Experience; Now there must be Understanding, and from the Understanding there must be Experience, before there can be Conclusion, the which is Reason. *Qu.* What is the effects of Conscience. *A.* First you must know upon what it worketh, before we can find its effects; for it acteth not as other faculties in every one, neither hath any ground but in one single Opinion; that is, When the Understanding shall fully determine that there is a place of everlasting Plagues, wherein the sons of men, or some degree of them, shall be tormented for ever; I say, whose Understanding soever doth determine thus, it doth also determine its own case, either to a confidence that he is one of those that shall thus be damned, or else is confident he shall not, or else doubts whether he shall or no. Now when a person comes to be possessed with this confidence that he shall be damned, if now he be inclined to fear, Conscience now blows as it were a flame about him, and like an Executioner presents unto his present view, all those Plagues, as if they were in present being, to the wounding of his Spirit that no man can bear, but seek all means to destroy themselves. Again, he that stands doubtfull, Conscience hath not that power over him, yea, if he be inclined to fear, Conscience will ever be smiling at him, and keepeth him from extravagancies, and that is

the good that Conscience doth, to make a man that is viciously inclined, to be artificially honest; even as a ravenous Cur, that whilst his Master hath a cudgel in his hand, he lies still; but so soon as his back is turned, he seizeth upon what is next: But the glorious actions of the sons of men is, from a natural inclination of delight to do justly, and to see no benefit nor profit but in what is his own, this is a Dye in grain that will never change: Let this man be in what condition he will, let him change his opinion, or change his Religion his actions, as unto man, will be the same still. But he that hath not a natural delight to deal justly and honestly with all men, such will make use of all opportunities (especially if they happen in dark corners) to deceive. And now, as Conscience is of singular use to make this sort of men honest, so it is pity but that that Opinion (whereupon Conscience doth depend) should thoroughly possess them. Q. But the Quakers in the second Qu-ry, speak of a false Light in the Conscience, and of the Sences, acting in disobedience, and of a true Light. A. But if they would lay down these things in a methodical way, so as the people might out of their own Understandings feel them working in them, it were something: but this would bring their craft in danger; for their Quaking then would soon be at an end. For as mans chiefest certainty lyeth within the reach of his Sences, that what he seeth, and heareth, and tasteth, and feel-eth, and smelleth, is more certain then what others say they heard, they saw, they tasted, they smelt; the which while he there keepeth, he cannot be deceived: But they tell the people, that the Sences, and all the rest of the faculties, are carnal and fleshly, and are to condemnation, and that they are contrary to the true Light (*the which is to beleieve their Infalibility:*) And having brought the people to a belief of this, they are not onely made incapable of trying the truth of their Doctrines, but fitted to fall down before the greatest Idol that ever was in the world, yea, to cry, *Great is Diana of the Ephesians*, and to worship the Image that fell down from *Jupiter*: And then having ballaced them with this ayrie whimzie, to tell all that shall oppose them, that they have not the same Spirit, they are then sufficiently furnished, till they split themselves upon another Novelty, or sink through the weariness of the old.

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*An Answer to three Queries, sent by Edward Burrough, a supposed Quaking Prophet, in that he commands to Answer them in plain Words.*

**Q. VV** *What is the Ground in which the Church of Rome stands?*  
*A. The Church of Rome, and the Church of the Quakers stand both upon Imagination.*

*Qu. And whether it be removed in thee?*

*A. Yea, for Imagination Ile trust no more.*

*Qu. And if how was it removed?*

*A. By that Light with the which Christ lighteneth every man that cometh into the world.*

*Qu. Whether the Vial be poured upon the Seat of the Beast, yea, or nay.*

*A. I cannot tell.*

*Qu. What is his Seat, and his Mark, and the Number of his Name?*

*A. I cannot tell, nor thou neither infallibly.*

*Qu. What is the Mouth of the False Prophet?*

*A. Edward Burrough, and the rest of his fellow Quaking Prophets.*

*Qu. And where speaks he?*

*A. Sometimes at Aldersgate, sometimes in More-fields, and in divers places in the City.*

*Qu. And whether thou dost witness his Mouth stopped in thee?*

*A. No, he will rail upon me still.*

*Qu. And whether thou canst be deceived, yea, or nay?*

*A. No, I am not deceived that the Quakers are False Prophets.*

*Q. What was the end wherefore Christ was manifest unto the World?*

*A. To save sinners.*

*Q. And whether thou hast received the end of his coming?*

*A. Yea.*

*Q. Or when, where, or how thou expectest to receive it?*

*A. The Answer to the last Query takes away the Answer to this.*

*Q. And where, or what is thy Knowledge of him.*

*A. The Scriptures, without which it is probable thou and I should never have heard of him.*

**FINIS.**